

KODENKAN YUDANSHAKAI

ATARASHI DENTO

NEW TRADITIONS

Paul Haber, Shihan, editor

September 2019

A Newsletter serving Members
Yudanshakai in the traditions
Okazaki, and Dai Shihan Joseph

Welcome to the newsletter
associate of Kodengan



and Associates of Kodengan
of Professor Henry Seishiro
Holck.

dedicated to you, the member or
Yudanshakai.

What's New?

The August meeting of the KDK Board of Directors, scheduled for Saturday August 10 was canceled; there was no new business which needed to be discussed. The next meeting will be on Saturday, November 2 at 2:30 PM. See below for more information.

I was glad to be able to see some of you during my weekend trip to Tucson in August. Those I missed, I apologize, and I'll try to have more time, the next trip.

Shihans Parker and Herzog (along with the Pimienta clan) attended the Shoshin Ryu Reunion 2019 on Labor Day weekend in Boulder City, Nevada.

MEET THE SENSEI



David M. Lovitt, Shihan, was born in Tucson and graduated from the University of Arizona in 1965 with a bachelor's degree in Business. He received a Bronze Star for service in the U.S. Army as an Infantry Officer in Vietnam from 1965-1967. He began his insurance career in 1968 with his father's agency, D.M. Lovitt and Company, and has built a solid reputation over the past 50 years as a professional insurance counselor. He recently sold his insurance agency to Assured Partners of Arizona and continues to work with the new owner.

David is a past member of the National Association of Life & Health Underwriters, a certified Life Underwriter (CLU), a life member of the Million Dollar Round Table and a member and past president of the independent Insurance Agents & Brokers of Tucson.

His community activities include serving on the board of Directors for Boys and Girls Clubs from 1980 to 2017 (President in 1988) and currently Tucson Botanical Gardens (President in 2008-2009). David is a member of the Tucson Rotary Club and the Tucson Airport Authority. In the past he has been involved in numerous non-profit organizations including The Tucson Symphony Board of Directors, Southern Arizona Leadership Council, Big Brother & Big Sister Advisory Board, and the Red Cross Board of Directors.

David has been the recipient of numerous awards throughout his career. Most recently he was awarded the Paul H. Jones Agent of the Year Award by the Independent Insurance Agents & Brokers of Arizona, 2008. Past Awards include the National Quality Award for Life Insurance, Father of the Year, 2002, Dynamic Duo, 2005, and the Spirit of Philanthropy Award, 2007.

David is married to Gail and they have two married daughters and 3 grandchildren. His activates of interest include running, swimming, cycling, scuba diving, martial arts and photography.

While accomplishing all this, Shihan Lovitt is the only remaining member of the original Kodenkan of Tucson, founded by Roy Holck in 1961, which amounts to more than 58 years of martial arts experience. In addition to attaining master rank in Danzan-ryu Jujutsu, Shihan Lovitt has also earned high ranks in both Matsunoryu Goshinjutsu and Kajukenbo.

Please check out the letter below for Shihan Lovitt's impressive background in the martial arts.

[Lovitt Promo Letter from Roy Holck](#)

UPCOMING EVENTS

Senior Clinics will be held on September 6/7. These are open to all students and Yudansha (white through black belt) 14 years and older. On Friday, September 6 from 5:30 to 8:20 we will gather at the Kodenkan Center Dojo, 3127 N. Stone Ave. Saturday, September 7 will find us gathering at the Ott YMCA 401 South Prudence Road, from 8:00 AM to 11:00. The flyers have been sent out; check your email or ask your Sensei.

The **annual KDK picnic** will be held on October 13- WATCH YOUR EMAIL for the flyer soon.

Testing for Shodan and Nidan will be held on Saturday November 2; the Board of Directors meeting will be immediately following.

Annual holiday party will be held on December 8--watch for the flyer.

2020 Promotion Ceremony/ Banquet is scheduled for Saturday, January 25, 2020. More information will be coming- watch for it!

OHANA 2020 will be July 10-12, on the Island of Oahu, at the Ala Moana Hotel. For those who went in 2012, this is the same location. Check out the web site at: <https://ohana2020.com> .

KANJI KORNER

By David Heacock, Shihan



In this issue we are going to look at three concepts of high importance to any practitioner of a martial or self-defense art: *Maai*, *Kime*, and *Zanshin*. Without them, your progress will be glacial, and your ability to overcome opponents will likely be haphazard or even ineffective.

Maai 間合い

Although usually translated as “distance,” this far more complex for our practice. The two *kanji* are:

間 (*aida* or *awai*) meaning space (between), gap, interval, or distance. However, when pronounced *ma* (ま) it takes on the connotation of “negative space”, an interval. To quote the *Wikipedia* entry: “*Ma* is best described as consciousness of place, not as a three-dimensional entity, but the simultaneous awareness of form and non-form deriving from an intensification of vision.”

合い (verb: *au* 合う) meaning come together, merge, unite; meet, fit, match. As a noun: condition, situation, state.

The compound word translates as: interval, break, pause; suitable time, appropriate opportunity; distance between opponents.

Here, we see the dual idea of an intense awareness of both the negative space as well as the relationship between you and an opponent(s), along with how you would appropriately come together or unite with him or her when executing your technique. In practice, you may want to use a distance that requires your opponent to make the first mistake, or perhaps spring into him to preemptively limit his ability. With multiple attackers, you can use your surroundings to

manipulate them to your advantage; such as, putting your back to a wall or corner, using existing barrier objects to limit their access, or simply moving to an angular vantage point.

Kime 決め

Here we move from the physical/spatial into the mind. The usual translation is “focus.” However, the verb form *kimeru* (決める), carries a variety of meanings, including: to decide, choose, determine; make up one’s mind, resolve, sets one’s heart on; arrange, set, appoint, fix; clinch (a victory), persist in doing, go through with, carry out successfully (a move in sports, dance, etc.); even: to immobilize with a double-arm lock (in sumo, judo, etc.). Of these, perhaps most important are the ideas of decision, setting one’s heart on, fixing, and persisting until you have successfully carried out your technique(s).

Though not emphasized often enough, the dedicated student who wishes to move beyond mere technique must actively generate focused *attention* and *intention*. Without mastering the subtleties that make a given technique effective, without developing the acumen required to physically and mentally control oneself as well as one’s opponent from beginning to end—one may as well be stitching cloth with a hammer. The goal of a *yudansha* is to achieve a *kime* that springs from one’s “empty” core and functions every waking moment.

Zanshin 残心

With this concept we enter the realm of spirit. If you have ever done *kata* forms, you will already be familiar with *zanshin*. You begin with it, it pervades your every technique, and it lingers after your return to the ready stance. The two words that make up this concept are:

残 remaining, left-over, excess 心 heart, mind, spirit, vitality, inner strength

As a compound it has the meaning of continued alertness; unrelaxed alertness; remaining on one's guard; being prepared for a counterstroke.

Ideally, your *kime* will alert you beforehand to a possible conflict, in word or action, affording you the opportunity to stop it before it manifests, deflect it while still weak, or call on your mental focus and determination to act with success. *Zanshin* would then be the elevated readiness needed to carry you through the confrontation, instant by instant. Even at the end, it must remain. No technique is “magical” or foolproof; no opponent can be expected to react in some predetermined way, and any display of martial skill may in fact invite more attacks. Until you are assured a confrontation is fully over and no more danger lies in wait, you must retain your alertness and be prepared for a “counterstroke.”

For more on this, I suggest you read *Zanshin: Meditation and the mind in modern martial arts*, by Vince Morris.

Truly, the goal of the martial arts is the perfection of character.

EDITOR'S EDGE

In our last issue, we discussed the origins of Karate and the influence that Chinese Boxing had on the indigenous Okinawan fighting systems, which then developed into the early systems of Karate. It's important to remember that until the Twentieth Century there were no **styles**, as we know them today. Students would, over the course of years, study under several Sensei, perhaps learning only one kata, or some bunkai, before moving on to another teacher.

This time let's start taking a look at the first of the three **types** of what has become Karate-do. We'll start with what is believed to be the oldest of the three- the Shuri-te/ Shorin-ryu lineage. First of all, though, let's agree on just one question...What Is Karate?

According to Christopher M. Clarke, noted Karate historian and author in his book *Okinawan Karate: A History of Styles and Masters, Volume 1: Shuri-te and Shorin-ryu*, "At its simplest, Karate is a system of unarmed self-defense first developed on the Island of Okinawa. It utilizes a variety of punching, striking, blocking, kicking, **throwing and joint-locking techniques**." (Emphasis mine). As we know, the current kanji for karate means "Empty Hand". This wasn't always the case; in fact, it wasn't always called Karate- but we'll get to that later.

As we discussed last time, Okinawa was a hub for trade and travel in East Asia, due to its central location between present-day Vietnam, Thailand and the empires of China and Japan. In 1392, the Chinese emperor sent 36 families to Okinawa as emigrants to Okinawa. Some of these undoubtedly studied Chinese Boxing in some form, and this is believed to be one of the early sources of our karate.

For most of its history, Okinawa was a tributary of China, which continued for quite some time even after the Japanese Shimazu clan of the Satsuma Domain invaded the Ryuku Kingdom in April 1609. According to Wikipedia, on that date, three thousand men and more than one hundred war junks sailed from Kagoshima on the southern tip of Kyushu, the southern- most island of Japan.

After the Japanese invasion in 1609, although the Japanese were the nominal rulers, Okinawa remained a vassal kingdom of China. Each new king was subject to the approval of the Chinese Emperor, and during the 17th century, the kingdom was both a tributary of China and a vassal of Japan. The Japanese allowed this situation in order to continue Japanese trade with China, since China would only allow trade with tributary nations, and Japan was eager to continue the trade. During this period, various Chinese went to Okinawa for trade and diplomatic purposes, and Okinawans traveled to China for the same reasons. This continued until Japan claimed Okinawa as a vassal state in 1872.

Okinawa was disarmed in the 15th century by the Okinawan king Sho Shin, and again after the invasion by the Japanese Satsumi clan in 1609, who banned sword ownership by commoners. This led to the development of the indigenous fighting art they called Te or Ti (or Di in Uchinaaguchi, the language of Okinawa.)

One of the Okinawans who learned this art was Sakugawa Kanga, called Sakagawa Tode (Chinese Hands). He is one of the first to combine Ti with the Chinese arts. Sakugawa left behind several kata, including Kusanku (Kwanku) and a bo kata - Sakugawa no kun. He is believed to have been in the service of the king and went to China on what is believed to be a diplomatic mission. Without him, the karate world would never have had his student, the famous Matsumura Sokon.

Since there were few written records kept at that time, no one really knows exactly when Matsumura was born, but he was born in the Shuri region, around 1800 and lived to be 80 or 90. He was from a well-to-do family and began his study of Ti at a very early age and became a live-in student of Sakugawa, from whom he learned a number of empty-hand forms and Sakugawa no kun.

He is also believed to have had a place working for the king and traveled to China several times on royal business. During these trips, he sought out and learned from several teachers of various types of Chuan-fa (Chinese Boxing). He later learned Jigen-ryu jutsu, a method using a short stick, while serving in Japan. His skill earned him the title or nickname, "Bushi" or warrior and the position of chief bodyguard to the Okinawan king.

As Matsumura began teaching, he included these arts in what he taught his students. One of the famous masters descended from Bushi Matsumura was Itosu Yatsusune, or Itosu Anko, the founder of what was called Shuri-te and the man who introduced Tode into the Japanese school system. We'll learn about him next time.

"Enjoy your training!"